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# FUNDAMENTAL EDUCATION

## A QUARTERLY BULLETIN

Vol. III. No. 3-4 — October 1951

### EDITORIAL

THIS issue of *Fundamental Education* brings to a close the third volume—and also runs together two numbers, three and four, in an attempt to stabilize dates of publication for the future.

The Sixth Session of Unesco's General Conference ended in Paris on 10 July. The Conference, comprising official representatives of the Member States making up Unesco, debates and decides on the programme for the coming year. In the present case there was notable support for fundamental education, both as a part of the normal Unesco programme and as a new or 'special' project (for certain details, see the previous issue of this *Bulletin*). The support given by delegates to such activities is perhaps best construed as a sign of vigorous educational movements within the countries themselves. Whether one takes 'projects' of a limited and experimental nature or wider measures at the national level, one is struck by the serious efforts being made to provide the 'minimum fundamental education' which the States have described as one of their duties to their peoples; and this movement is not so much a superficial, quantitative matter—providing so many more primary schools or making so many adults literate—as a re-statement of the aims and content of education. In this context the role of Unesco acquires a meaning. The programme is not simply what is left over (both financially and otherwise) after national needs have been met—it is rather a set of activities devised by national educators for working together on common problems so as to achieve results which they might find impossible if they worked separately.

Shortly after the General Conference ended in Paris, another, of a more technical nature, opened in Geneva. This was the Fourteenth International Conference on Public Education, described briefly on page 124 of this issue. The main topic discussed was universal, compulsory schooling. While the findings of the Conference are to be published later, and so do not call for comment now, some of the preparatory work carried out by Unesco warrants a fuller statement. A series of studies were planned in 1950 with the purpose of clarifying the problems involved and affording a basis of comparison between countries. Each study was made by a qualified educator or organization. Six of the studies were devoted to national systems: England, France, Australia, Ecuador, Iraq, Thailand. The first three countries have achieved compulsory schooling for their children, and the authors analyse how this came about, what measures were adopted to provide schools or enforce attendance and



what fresh problems now face the authorities. The countries of the second group still do not have enough schools, so this represents the main problem; yet it is significant that the three authors do not limit themselves to the primary school as such. In describing past progress they deal also with campaigns of adult education (often restricted to literacy); and in assessing present trends they emphasize the place of fundamental education programmes. The aim of getting all the children to school has two implications: creation of a favourable public opinion (i.e., adult education in a broad sense) and the evolution of a satisfactory school-community relationship (fundamental education in the narrower sense). Each of the studies brings out local factors with which educators have to reckon: economic (living standards, systems of land tenure, etc.), social (language, patterns of community organization and so on), and it is in relation to these that the task of progressive educators must be examined.

It has been a frequent criticism in the past that fundamental education, as described by Unesco, concerns only sporadic and intermittent 'campaigns' without any relation to the continuous process of a system of formal education. Perhaps these national studies, starting from the primary school and yet involving whatever fundamental education there may be in the country, provide a first step for dealing with this shortcoming.

Finally, two studies have been prepared on more general topics: raising the school-leaving age, and the relation between child labour and compulsory education. The former deals mainly with Western Europe and North America, and the latter is a comparative survey of some 60 countries.

These studies have recently been published by Unesco, and are obtainable in the usual way from booksellers. The full list of titles is given below.

L. R. FERNIG.

#### *Studies on Compulsory Education*

- I. Raising the School-leaving Age, by I. L. Kandel. \$ .50, 3s., 150 fr.
- II. Compulsory Education in France, by Jean Debieesse. \$1.00, 6s., 3.00 fr.
- III. Compulsory Education in Australia, a report by the Australian National Commission for Unesco. \$1.00, 6s., 300 fr.
- IV. Compulsory Education in Iraq, by Victor Clark. \$ .50, 3s., 150 fr.
- V. Child Labour in Relation to Compulsory Education, an I.L.O. study. \$ .50, 3s., 150 fr.
- VI. Compulsory Education in England, by W. O. Lester Smith. \$ .50, 3s., 150 fr.
- VII. Compulsory Education in Ecuador, by Emilio Uzcátegui. \$ .50, 3s., 150 fr.
- VIII. Compulsory Education in Thailand, by M. L. Manich Jumsai. \$ .50, 3s., 150 fr.

# FUNDAMENTAL EDUCATION AND SOCIAL CHANGE

by ERNEST BEAGLEHOLE

It is no more than a platitude to say that we all live today in a world that is changing rapidly. Moral standards are changing, ideas are in ferment, the established order no longer appears to possess a rock-like stability, new inventions are made with a rapidity that both bewilders and complicates personal and social existence. These changes are perhaps most obvious among the peoples of the western world, or among those most closely associated with the western cultural tradition. But since we are one world, the process of change leaves no people unaffected, not even the remote dwellers of the Andean Highlands or the apparently isolated atoll islanders of the Pacific. Thus the effects upon non-western peoples of these changes, however initiated, create a social problem that concerns not only the social scientist but the educationist as well. Social change can result in personal and cultural disorganization. It can also proceed with a minimum of personal stress and social disintegration. Since social and personal cohesion is better than social and personal disorganization, every effort needs to be made more thoroughly to understand what the process of social change consists in, and how a given people may be helped to control this process in the interest of its own happiness and welfare.

Most social change results from the impact on one society of ideas, practices and technical processes borrowed or diffused from another society, thought in some way to be superior or more efficient. Occasionally, but rarely, this cultural contact results in a relationship marked by economic reciprocity, mutual esteem and a tendency for both societies to pursue their own way without conflict or assimilation. The relationships between the Reindeer Tungus and Cossacks of north-western Manchuria, or between the Indians and lower-class agricultural *ladinos* of Guatemala, or again between the nomadic Karesuando Mountain Lapps and their sedentary Finno-Scandinavian neighbours are examples of culture contact without conflict and therefore without marked social change. Fundamental education may be of importance to all these social groups, but it is not needed to help the people concerned adjust itself to a socially changing world.

Elsewhere, however, in Latin America for instance or in south-east Asia or in the Pacific, culture contact has widespread repercussions on the social life of the indigenous peoples. It brings them either directly or tangentially within the circle of western social and economic practices. Indigenous peoples may respond to the pressure of new ideas by welcoming some measure of change so long as it does not seem greatly to disturb their already existing social equilibrium; or they may feel that pressure from the new ways is likely to cause personal upset and disturbance, and therefore they may respond with passive resistance, indifference or negativism.

It appears that what actually happens in the culture contact situation is a resultant of a variety of factors which the social scientist is only now beginning to disentangle. Economic factors are obviously important in producing social change if the indigenous people occupy a territory which an invading dominant culture wishes to exploit or where it needs the labour resources of the indigenous people for purposes of exploitation. The fate of the jungle-dwelling Indians of the Amazon basin when rubber exploitation first commenced is merely an extreme example of western economic drives producing complete social disintegration. On the other hand, poverty of natural resources on many a



South Pacific atoll has enabled an indigenous people partially to avoid the major social disintegrations of culture contact. Again, psychological factors play a part in determining the results of a social change situation. Although the process is not well understood at the moment, it appears as though some indigenous peoples develop 'group personalities' that favour or discourage a receptive attitude to social change. Finally, political factors, operating through the power-structure of a particular country, may render it difficult for an indigenous people to participate in the political life of a country as this is organized and controlled by a governing *élite*, and thus put a brake on any incentive towards social betterment. In sum, externally operating influences and internal personal forces combine to determine for a given people the way and the degree in which social change shall operate.

If social change comes about with the minimum of strain it will result in a closer integration of the indigenous people with the social, economic and political structure of the dominant social group in a given politically demarcated area. Integration need not involve the social or economic submergence of the indigenous people, nor the loss or complete subordination of their cultural values, traditions and arts. Examples as far apart as Mexico and New Zealand show that an indigenous people—Indian or Maori—can fairly successfully mesh their own way of life into that of the dominant western European group. And since the process of integration, like all other social processes, is one of continual change, it is likely that both Indian and Maori will achieve in the near future a more secure place in the overall society of the countries of which they are members. Close integration therefore means social harmony, a linking up of folk culture and art, with the traditional and aesthetic values of the great society and a mutual tolerance of custom differences based upon an absence of unfavourable group stereotypes and an appreciation of individuals as persons in their own right.

It will be evident from what has been said that social change in the past has been largely due to the play of impersonal economic and other social forces. What is new in the world today—and may in the future perspective of 50 or 100 years constitute something of a revolution in our social thinking and practice—is the fact that many indigenous peoples are not now unreceptive to help in facing the problems of social change, while conversely the western nations appear to feel, for various reasons selfish and unselfish, that any help they can give is likely to promote economic prosperity, social welfare and personal happiness among indigenous and dominant peoples alike. For dependent peoples in colonial territories, the older form of exploiting colonialism is being transformed by the application of newer concepts of trusteeship, welfare and development; in sovereign States there is an awakening of interest in the welfare of those indigenous peoples, often at present exiles in their own land, which may ultimately lead to closer socio-economic integration.

In this process of social change it would seem that fundamental education has a two-fold role to play. On the one hand, without a widespread development of fundamental education among the indigenous peoples of independent states, the closer integration of these people will not be possible for them, nor conceivable by the present masters of the power structure. On the other hand, among the dependent peoples in colonies and trust territories, internally motivated desires for social change, and self-chosen goals for improving their own social welfare, will hardly be generated or steadfastly focussed without that awareness of cultural independence which comes from a socially diffused fundamental education.

An example or two may help to clarify these two generalizations. In January of this year, at La Paz, Bolivia, the International Labour Office held the



first meeting of its Committee of Experts on Indigenous Labour. The function of this Committee is to advise the Office on ways and means for integrating the more than fifty million indigenous peoples living in independent countries into the social and economic life of these countries. Among the matters that were discussed, and concerning which policy resolutions were adopted, were problems referring to the safety of indigenous workers in mines and the recruitment of workers for mining and agriculture. In South America particularly, indigenous labour provides the main reservoir of workers in all those mining enterprises upon which much of the prosperity of Latin American countries depends. In those mines situated at high altitudes the Indian worker is the only person capable of carrying out arduous physical labour without physical collapse. Yet labour turnover is great and industrial accidents and occupational diseases are alarmingly numerous, partly because the Indian worker is illiterate and not yet sufficiently aware of western patterns of thought or able to take what the westerner would regard as common-sense precautions against accidents, disease and lack of sanitation. Here then is a field in which fundamental education, carried on with vigour and with due regard for the cultural background of the Indian worker, would be of great value in helping the Indian to adjust to the industrial society of a mining village and the peculiar hazards of the mining industry.

In the recruitment of workers for mining and agriculture, the indigenous person has in the past often been, and in some countries today is still at the mercy of the private recruiter who having undertaken to deliver so many workers to such-and-such mine or agricultural estate, has not always been over-scrupulous about the methods he has used. The workers themselves, illiterate and unversed in even the simplicities of what a contract may mean, have been fair game for the recruiter. The need for fundamental education is important and urgent. Only through more and more of this education can the worker know what recruiting is about, insist on fair conditions in his contract, reasonable housing and decent living conditions for himself and his family. Only thus, in turn, can an appalling wastage of human life be avoided and the indigenous worker adjust to a worthwhile role as a valued producer and an equally valued consumer in the modern economy of an Indian-European state. The International Labour Office is based on a tripartite organization of governments, workers and employers and there are grounds for believing not only that the Committee of Experts' resolutions on these and other problems will receive due consideration but also that programmes of fundamental education in Latin America and elsewhere in the world where there are numerous indigenous peoples will receive continuous and solid support.

For obvious reasons the case of indigenous peoples wishing blindly for a higher standard of living and in some instances for an increasing measure of control over their own political and social destinies presents the problem of social change in a different light, but it emphasizes equally well the need for fundamental education if wishes are to become realities and not remain self-compensating day or alcohol dreams. Among such peoples—examples from the Pacific come readily to mind—change can only proceed smoothly if the group, on the basis of discussion and ready acceptance of goals and available means, is able to co-operate with the minimum of friction both within the group and with helpful outside agencies and persons. Contemporary social psychological investigation of small social groups—whether in an industrial factory or in a psychotherapeutic group, whether motivated to attack race prejudice or to change eating habits—shows that such groups can co-operate securely and efficiently only on the basis of discussion, understanding, relaxation of aggressive defences and deep-level acceptance of group goals and the

techniques for achieving these socially accepted ends. The situation seems to be similar among small indigenous communities. Again however, for members of the group to play a satisfying role both in discussion and in action, a diffused fundamental education of a reasonably adequate standard is necessary before they can appreciate the whys and wherefores of discussion and thus place themselves wholeheartedly behind projects for social change. Whatever the technique employed—whether the cultural brigades of Mexico or the native pilot survey team of the South Pacific Commission's experiments on the island of Moturiki in Fiji—fundamental education must be conceived in its broadest role of overcoming illiteracy and ignorance, and making people aware of social, agricultural, health and economic problems. Otherwise, social change will be frustrating, rather than the liberating experience that it should be in the existence of those entering upon a new way of life.

If fundamental education can meet the challenge of social change, it will provide new understanding of the nature of man.

*Wellington, New Zealand.*

*April 1951.*



# ADULT LITERACY EDUCATION IN THE UNITED STATES

by HOMER KEMPFER

*This article is a reproduction of the Office of Education Circular No. 324, November 1950. Systematic study of the problems of illiteracy—from both statistical and teaching method points of view—is a major U.S. contribution to fundamental education.*

## NUMBER OF ILLITERATES

THE United States still has significant numbers of adult illiterates. Data from the 1950 census on educational attainment of the population will not be available for some months. The most recent estimates of illiteracy among adults were based on data collected in October 1947 (Census Series, P.-20, No. 20, issued September 22, 1948).

Of 106,428,000 non-institutional civilians aged 14 and over, 2,838,000 (or 2.7 per cent) admitted that they could not read and write in any language. There is reason to believe that this estimate is low. In addition, an unknown number literate in some other language cannot read and write in English. During World War II inductees who, by test, fell below the fourth grade level of performance in reading and writing were considered unfit for military service—functionally illiterate; 676,300 men between 17 and 38 fell into this classification.

The following table shows the relationship between self-admitted illiteracy and number of years of school completed.

| <i>Years of schooling completed</i> | <i>Numbers of this attainment</i> | <i>Percentage admitting illiteracy</i> |
|-------------------------------------|-----------------------------------|--|
| None. . . . .                       | 1,974,000                         | 80.1                                   |
| 1 . . . . .                         | 467,000                           | 66.6                                   |
| 2 . . . . .                         | 1,015,000                         | 42.6                                   |
| 3 . . . . .                         | 1,764,000                         | 19.2                                   |
| 4 . . . . .                         | 2,977,000                         | 4.7                                    |
| Total                               | 8,197,000                         | 34.6                                   |
| Total illiterate. .                 | 2,838,000                         |  |

In 1940, of adults aged 25 and above having four or fewer years of schooling, approximately 42 per cent were native whites, 31 per cent foreign-born whites, and 27 per cent Negroes. In that census 11.2 per cent of urban adults and 20.4 per cent of farm adults aged 25 and above had completed no more than the fourth grade. On the whole, adults in the three Pacific States have completed more years of schooling and adults in the East South Central and South Atlantic States have completed fewer years of schooling than those in any other region. Only 6.9 per cent of white persons aged 14 and above in April 1947 had four or fewer years of schooling whereas 25.9 per cent of Negroes in the same age group fell below that level. In 1950 it is estimated that the typical person aged 14 and over has had approximately 10 years of schooling.



A survey covering 1947-1948 revealed 351 school districts with literacy classes.<sup>1</sup> In a follow-up survey made in the spring of 1950,<sup>2</sup> inquiries were sent to schools reporting literacy education in all cities of 100,000 or over, to one-fourth of schools in cities between 2,500 and 100,000, and to all communities below 2,500 reporting literacy classes. Inquiries were sent to 145 cities and 68 returns were received—approximately 47 per cent. Data below were projected on the assumption of a 100 per cent return and then enlarged to cover the entire 351 districts. Adjustments were made for known facts about certain large programmes. The estimates below are *projected* and are subject to considerable error but are the best available at this time.

On the basis of these two surveys, it is estimated that fewer than 30,000 native-born adult illiterates were enrolled in public school classes in 1949-1950. This is approximately one per cent of the total number of illiterate adults in the United States. Accurate data are hard to obtain because (a) local definitions of illiteracy and classification systems vary widely; (b) foreign-born, who may or may not be literate in another language, often are grouped with native-born illiterates to learn English; and (c) illiterates are often grouped with others pursuing elementary courses of study.

An estimated 90,000 native- and foreign-born adults were enrolled in literacy classes, but an estimated 60,000 were of non-English-speaking background. The latter group may or may not be literate in a foreign language.

Even though on a statistical basis the typical community of 500 people has enough illiterate adults in it to form a class, literacy instruction for adults is seldom available in communities under 2,500 population. Only 2.2 per cent of the small reporting districts in 1947-1948 provided literacy education while 51.4 per cent of districts in communities above 50,000 reported such classes. Opportunities often are not available because (a) many schools provide no adult education of any kind; (b) few trained teachers of illiterate adults are available; (c) illiterates, never having experienced education, often do not understand its value; and (d) they hesitate to reveal their lack of education by enrolling in literacy classes.

Of those enrolled approximately 40 per cent were men. In States outside the South an estimated two per cent were veterans. Certain southern States, however, have veteran education programmes which enroll thousands in elementary education. An unknown number of them are illiterate upon entrance. The typical instructional group during the course of a year enrolls 33 adults although drop-outs, late entrants, and irregular attendance often result in an average attendance of 15 to 25. Large cities more often maintain large classes.

Approximately one-fourth of the cities reporting literacy classes offer adults an opportunity to earn an eighth grade diploma. A few more, on request, will arrange an equivalency examination and certificate. An estimated 3,500 eighth grade diplomas were issued to adults during the past year. The Chicago and New York Public Schools together issued 1,852. No recognized standard length of instruction period is required of adults desiring an eighth

<sup>1</sup> Certain data in this and the next section of this circular were taken from a survey made in co-operation with Estellita Hart and David Hoft, Division of Education, Pan American Union.

<sup>2</sup> *Adult Education Activities of the Public Schools*, Report of a Survey, 1947-48. Office of Education Pamphlet No. 107. Washington 25, D.C., U.S. Government Printing Office, 1949. 15 cents.



grade diploma. Ability to pass achievement tests covering the elementary subjects is the criterion. A sizeable number of adults in the New York City Evening Elementary Schools learn enough in four years of 100 nights each, two hours per night, to pass the eighth grade examination. This 800 clock hours is small when compared with the 6,400 to 7,200 hours usually spent by children in the first eight grades.

Most public school classes are held in school buildings, although instruction is also made available in community centres, libraries, churches, settlement houses, union halls, YWCAs, YMCAs, and similar places. A church, a church-connected organization, a foreign-language club or another organization offers literacy instruction in only one-third of the communities in which the public school provides literacy classes. Veterans' organizations, settlement houses, industrial organizations, clubs, fraternal groups, International Institutes, the Red Cross, YWCA, and private tutoring arrangements sometimes provide instruction. In most cases the total numbers served by private agencies are small.

#### METHODS AND MATERIALS

Most teachers of literacy classes for adults use a combination of methods. The usual approach is based on the psychological fact that progress in reading is faster when the learner sees the whole thought unit before examining the component parts. Over three-fourths of the schools in this survey reported using the 'whole' ('sentence' or 'global') method in which short paragraphs and sentences are taught as a unit of thought expression. This is usually followed with study of phrases and specific words. A few instructors teach words first and build sentences later. A number of reading experts feel that this is less effective than starting with larger thought units. About three of every five adult literacy teachers supplement their teaching with phonics or a phonetic approach in which adults are made conscious of syllables, sounds, accent and spelling as a way of gaining independence in mastering new words. No school reported starting with the alphabet although a few stress syllables very early. On the whole some of the major discoveries of the past two generations in the psychology of reading seem to be in use in adult literacy classes.

Two of every five schools reported using the Basic English system which embodies a carefully controlled procedure in teaching the use of a limited vocabulary. More than 10 per cent reported using the 'Gouin theme' method which utilizes a whole or global method. No doubt many others using the whole method are using modifications of the Gouin theme. Fewer than 10 per cent use the Laubach system which starts with a phonetic approach and advances from syllables, through simple words, to sentences. Laubach developed his methods among the simpler languages of the East Indies and recognizes that English is a particularly difficult language to teach by phonetic methods. The Fernald 'visual kinesthetic' method, the 'read-write-spell contract plan', and several other methods were each mentioned once.

Methods reported in use in teaching illiterate foreign-born adults were similar in many respects to those used with the native-born. The direct method is almost universally used. In this method all or nearly all communication in the classroom is in English. Much use is made of dramatization, pictures, blackboard sketches, and objects. Appeal is made to sight, hearing, and other senses. Except with highly educated foreign-born, little emphasis is placed on grammar and formal language structure during the early stages of teaching to read and write.



Only one school reported preference for bilingual teachers who could assist by translation. Occasionally, especially among private agencies, there is a feeling that teachers able to speak the foreign language can gain rapport earlier with foreign-born and give them a feeling of security. The danger of inefficiency and wasting time through using the indirect or translation method is so great that many authorities prefer not to use bilingual teachers. Too, it usually is impossible to find a teacher who is competent in the several foreign languages represented in many public school classes.

Approximately three-fourths of the basal textbook titles reported by the schools were written primarily for adults. The Federal Textbooks in Citizenship issued by the Immigration and Naturalization Service were mentioned most often. They include a literacy series and many other titles written at an easy reading level. Many of the remainder were texts for children and youth although some of the dictionaries, arithmetics, and others were not graded. Most of them avoided specific slanting to children's interests. About 70 per cent of the schools use daily newspapers as supplementary material and nearly half of them use magazines usually of the picture, digest, or news type. In addition, over half reported using special newspapers usually prepared for use in graded classes. Their content deals primarily with current events although some information on English, literature, history, health, science, human relations, and related subjects is included. Nearly half of the reporting schools use Government pamphlets of various types. Three of every five schools reported using films and two of every five using filmstrips at least occasionally in literacy instruction. One in five uses records. Other supplementary materials named included catalogues, flashcards, maps, pictograph materials, posters, scrapbook materials, shopping news, signs, tape and wire recorders, and wall charts.

Because the variety of instructional materials suitable for adult illiterates is limited, a great many teachers make many of their own especially for beginners. The majority use flashcards and similar visual aids which they make or purchase. Mounted magazine pictures are used widely as are loose-leaf work sheets and practice sheets duplicated by hectograph or other processes. A number of teachers prepare and duplicate reading lessons on local subjects. A considerable quantity of instructional material developed on a State and city basis is used. Much material is likewise collected from business and industrial firms, mail order and seed companies, travel agencies, dairy companies, patriotic associations, and similar sources.

Adult literacy instruction in the United States usually leads to study of the adult counterpart of the elementary school curriculum. Reading, writing, arithmetic, spelling, English usage, history, geography, health, and other areas are usually not segregated into separate units or courses for instruction although at times the skills of language and number are separated from content subjects. Fundamental education under the Unesco concept includes instruction in agriculture, child care, conservation of natural resources, health and personal hygiene, home-making, home industries, nutrition and similar areas along with reading and writing. Some of the newer courses of study divide content into large areas such as health and safety, leisure time activities, home maintenance and family relations, getting and holding a job, and citizenship.

#### SOURCES OF HELP

Teachers and others desiring specific assistance on materials, methods, and techniques in literacy education may find help by inquiring of the following:

- (1) Your public school. Many schools are able to help even if they have no literacy classes for adults.
- (2) Your public library—especially for materials.
- (3) The Division of Adult Education, State Education Department—usually at your State capital.
- (4) Immigration and Naturalization Service, U.S. Department of Justice. District offices are in: Los Angeles, Calif.; San Francisco, Calif.; Atlanta, Ga.; Chicago, Ill.; Baltimore, Md.; Boston, Mass.; Detroit, Mich.; Kansas City, Mo.; Buffalo, N.Y.; New York, N.Y.; Philadelphia, Pa.; El Paso, Texas; San Antonio, Texas; St. Albans, Vt.; Seattle, Wash.; Spokane, Wash.

The Immigration and Naturalization Service can provide textbooks and related materials free for the use of candidates for naturalization. The same may be purchased for others from the Government Printing Office.

- (5) National Council on Naturalization and Citizenship, 1775 Broadway, New York 19, N.Y. Bibliographies, film lists, and teaching suggestions especially for the foreign born.
- (6) English Language Research, Inc., 13 Kirkland St., Cambridge 38, Mass. Basic English materials and information on methods.
- (7) Educator's Washington Dispatch, 100 Garfield Av., New London, Conn., for instructional materials developed by a special literacy project sponsored by the Office of Education with funds from the Carnegie Corporation of New York.
- (8) Division of Education, Pan American Union, Washington 25, D.C. The Union is establishing a centre for the preparation of materials for fundamental education at Washington. Interest is especially in people of Spanish and Portuguese language background.
- (9) Office of Education, Federal Security Agency, Washington 25, D.C. The following Adult Education References are available free (order by number).  
 No. 2. 'Methods of Instruction for Illiterates.' An annotated list of books, manuals, and magazine articles dealing with teaching methods.  
 No. 3. 'Materials for Adult Illiterates (both foreign and native born).' An annotated list of instructional materials which may be obtained from publishers, libraries, or other sources.  
 No. 4. 'Adaptations of Classic and Famous Fiction.' Standard titles rewritten at an intermediate grade level.



# DEMONSTRATION TEAMS IN UGANDA

by D. E. B. CARR

*The use of small mobile groups for intensive educational work in rural areas has been considerably exploited in British East Africa. This article<sup>1</sup> is a detailed study of the Uganda experiment.*

IN Uganda for many years the main channel of information between the Government and the illiterate element of the population has been the *baraza* or meeting held by Administrative Officers on tour. At these meetings, which are very seldom attended by women, Government policy is expounded in a simple way, and the Administrator explains the need for various measures and answers questions on all manner of topics. For some years now, there has been a growing feeling that other techniques should be developed in order to gain maximum co-operation from the people.

Since 1947 experiments have been made in the use of demonstration teams as instruments of Government propaganda. The forerunner of these teams was the Army Mobile Propaganda Unit, which toured the Protectorate giving

Demonstration to show how bunds prevent soil wash.



<sup>1</sup> First published in *Corona*, April 1951. Reproduced by kind permission of the editor and the author.



Member of demonstration team explains photographic display.

displays and entertainments designed to encourage recruiting and to give the man in the street some idea of army life. It was felt that here was an idea which could be used for peace-time purposes. Potential instructors with secondary education or service in the Army Education Corps, who had been recommended by District Commissioners, were assembled in Kampala for a three months' course. The purpose of this was to provide them with a background of information about their own country and the aims of Government as well as instruction in the presentation of propaganda. It was run by officers of the newly-formed Public Relations and Social Welfare Department. Early in 1947, four teams selected on a tribal basis according to Province, were put into the field, each under the supervision of a European Welfare Officer. These teams have sometimes been called 'travelling circuses' because, particularly in the early days, they drew audiences by including a certain amount of entertainment in their shows. They consist of an African manager with six to 10 team members and are mobile, each being equipped with a lorry and tents. Tours are planned with the District Commissioners and African local governments and the educational programme is usually worked out in consultation with the district teams, on which the main specialist departments are represented.

The demonstration teams usually start their campaigns with a series of side-shows, at each of which a team member talks for 10 minutes and then answers questions on his particular exhibit. This might consist of two live calves, one of which had been stall-fed and regularly de-ticked and the other neglected and in consequence suffering from malnutrition and East Coast



fever. The audience is invited to compare the results. Another man will probably be talking about soil-wash, and demonstrating by means of a watering can and a model field the value of strip-cropping as a means of minimizing this danger. If the area is one where yaws is prevalent, a third lecturer might show photographs illustrating the various stages of the disease and urge his listeners to attend for treatment in the first stage when it is easily curable. The crowd is marshalled in groups for these demonstrations, and cattle owners would be sent first to the calf exhibition, while mothers might be sent to a lecture on the feeding of infants. Every quarter of an hour or so the groups are moved from one demonstration to the next and, before this part of the show is finished, each member of the audience will have listened to three or four talks, which is probably as much as most can digest in the space of an hour.

Then follows a performance given on a portable stage in the open air. Two of the teams have modified their lorries so that one side can be lowered and curtains and a backcloth arranged. The stage show will probably last about two hours and be attended by several hundred men, women and children. Thus a much wider audience is reached than is possible in the traditional *baraza*.

By far the greater part of the stage programme is devoted to putting over the educational points considered most important by the district team, often by means of short plays with a moral. Most Africans are good natural actors and they find little difficulty in improvising plays to put over the simple ideas which Agricultural, Medical and Veterinary Officers are continually trying to drive home by other methods. There is, however, often a leavening of entertainment, which may consist of songs, comic sketches or even conjuring tricks. Much of the criticism levelled at the teams has been on account of the novel idea that Government should entertain.

The team members are not themselves specialists, though they are encouraged to interest themselves in a particular subject; one man in the team may have worked with the Forest Officer's staff for a month or two and he will usually handle forestry subjects, while another may have attended a course for agricultural instructors. Specialists from other departments are often attached to the teams on tour; this is mutually advantageous, because the team benefits by having expert advice and the specialists gain by being able to talk to thousands of people, whom they could not otherwise approach in the mass.

The lessons taught are normally linked with the practical demonstrations already given in the side-show part of the performance. Some of the media used on the stage are plays, dialogues, discussions, catchy songs, short lectures and quizzes. The quiz is a favourite method of ending the show; members of the audience are invited to come up and answer questions on the subjects which have been taught. A good quiz-master sees to it of course that the audience as well as the volunteers have to think hard and there are always many good-natured laughs when the wrong answer is given. A pep talk to minor chiefs and headmen, in the privacy of the chief's office, usually ends the day's work in time for the people to return home before dusk.

In the early days of the demonstration teams, a show was given in a different place five or six times a week. This served the useful purpose of introducing the teams to the people in a land where the population is often very scattered. Latterly, however, the tendency has been both to concentrate on fewer subjects in a small area and to reduce the amount of time spent on entertainment. So nowadays a team may spend anything from a week to a month in one place. On the first day a show will be given and the remainder of the time will be spent in helping the people to protect springs, dig dams, do soil



Leader of demonstration team (on right in long trousers) supervises communal work on soil conservation in a banana garden.

conservation work or engage in some other community development project. One of the teams spends a great deal of time in house-to-house visiting. For this the team is split into pairs and individual problems can be discussed, practical help given and results more easily assessed; but this technique would not be suitable in all parts of the country. The team are looked upon as advisers and helpers who are not afraid of hard manual work and who have no compulsory powers, and this makes for friendly co-operation.

Usually the emphasis has been on production, and sometimes for weeks or even months a team has concentrated almost entirely on one particularly important subject. In 1948 one team toured in the Eastern Province to assist the Agricultural Department's drive for increased cotton planting and bigger yields, and for this campaign many thousands of leaflets were distributed. Three of the six teams which now exist have been used in mass literacy campaigns, and here it has been found that they can most effectively put across preliminary propaganda and distribute follow-up literature. Attempts to use the team as instructors led in one instance to a sharp decline in the number of unpaid voluntary teachers.

Last year, for a pilot anti-hookworm project in one small area of Ankole district, a demonstration team was used in conjunction with a cinema van to secure the co-operation of a backward people. The object of the scheme was to persuade everyone in an isolated area of some 16 square miles to dig deep pit latrines and to protect their water supplies, so that we could try,



by mass treatment of the whole population, to eradicate this debilitating disease. After obtaining enthusiastic promises of help from the chief, his council and the schoolmaster, visits were paid to each homestead in the area and the plan explained. Demonstration team shows were given, leaflets printed and schoolchildren were used to pave the way for visits to their parents by members of the team. A Disney hookworm film, made originally for use in South America, was shown several times and, somewhat to our surprise, proved most useful. This we attributed to the fact that much time had been spent on working out a suitable and very short commentary using local names for the various characters. Perhaps another reason also was that the people saw the film more than once and were not distracted by seeing several others on the same evening. When the time came for digging the latrines and communal work on water protection, the idea had been sold so well that there were literally no able-bodied defaulters and everyone worked with a will. Team members rolled up their sleeves and worked hard with the people; this example, we thought, was of considerable value. On the mornings fixed for mass treatment about 98 per cent of the population came quite voluntarily with their children. It is hoped that increased plantings of cash crops will result from improved health, and these acreages will be measured and compared with previous figures.

The type of instruction which can be given by demonstration teams is, of course, limited. Generally speaking, the more abstract the idea the less suitable it is for treatment by this method. Several times District Commissioners have asked for propaganda on the dignity of labour, in an effort to combat the feeling prevalent that a white collar job is the only kind suitable for an ex-secondary schoolboy; but, not very surprisingly, efforts by the teams to guide public opinion on subjects like this have not been successful. On another occasion it proved very difficult to provide an interesting, brief and yet lucid explanation of the working of the Cotton Price Assistance Fund in such a way that the peasant could understand; probably in one province at least we failed to achieve our object. But where the idea is simple and easy to assimilate, and particularly where it is a repetition of lessons already half learnt, the demonstration team can be a very useful instrument for adult education.

Experience has shown that the best results are most likely to be achieved by concentrating on a limited range of subjects in a small area, as in the hookworm campaign. A large proportion of the chiefs do regard the teams as useful aids to the more useful methods of instilling progressive ideas. A number of European officials are still a little sceptical as to the effectiveness of the teams and consider that the money would be better spent by the different departments on whose behalf propaganda is carried out. There are, on the other hand, many who have shown faith in the idea and have given enthusiastic support. Those of us who are most closely connected with this work do feel that we are only just passing out of the initial stages of an experiment which, in an age when visual aids to education are so widely used, is at least worthy of trial in other backward parts of the world.

# A PHILIPPINE VILLAGE EXPERIMENT

by PEDRO T. ORATA

*Bactad is a small barrio (village) in central Pangasinan in the Philippines—some 35 kilometres east of the Lingayan Gulf. The author was born and brought up in this village 50 years ago, but has had few occasions to visit it since 1920. He returned last December, and relates what he saw.*

## ENTERING A 'MODEL VILLAGE'

ON the outskirts of Bactad, a suburb of my home town, we were greeted by a sign which read: 'You are entering a model *barrio*'. Naturally we were curious to see why Bactad was considered a model community. We were not disappointed in what we saw. The Bactad Community Improvement Project had been initiated only a few weeks before our visit, planned along the lines of a policy advocated by the Bureau of Public Schools of the Philippines to encourage community improvement throughout the country. A few days before our arrival, the Division Superintendent of Schools of the province, together with his staff and officials of the General Office of the Bureau of Public Schools, had visited Bactad and was much impressed by the public-spiritedness of the people of the village and their efforts to help themselves.

'It's only the beginning,' said Mr. Segundino Obra, one of the teachers, and Mr. Saturnino Tabingo, one of the leaders of the community. But upon asking for facts on what had been accomplished, we were surprised by the results of only five weeks' work. Of the 471 householders, 90 per cent had built toilets; 80 per cent had constructed a very satisfactory drainage system under the kitchen; almost one-third had started projects at home—vegetable gardens, orchards, poultry and pig keeping, and fishponds. Many had improved their *bangcags* (upland farms) on which they grew sugar-cane, tobacco, corn, bananas and vegetables to supplement the meagre income derived from their rice farms.

We visited several homes in Bactad and this is what we found. Every yard was well fenced and animals could no longer damage the plants. Most houses had vegetable and flower gardens and some gardeners were growing medicinal plants. Compounds for poultry and pigs were built as far from the house as possible. Toilets had been made of bamboo and banana or coconut leaves. Under the kitchens, exposed to the sun, were stacks of firewood, neatly arranged. A number of the families whose lots bordered a small brook had built fishponds.

We visited the school. All the boys and girls from Grade III to Grade VI had their own plots of onions, cabbages, pechay, beans, okra and other vegetables. They had planted 30,000 bermuda onions which were worth at least 600 pesos (the equivalent of U.S.\$300). Small canals, fed by a nearby artesian well, provided an effective irrigation system. Caturay trees, whose flowers make good salad, were planted round the fence. At the far end of the school grounds there were several fishponds. The front lawn was very attractive; it was planted with bermuda grass and bordered by small fruit-trees. One Sunday afternoon we were invited to a 'social hour' held on the lawn. We sat on the grass and heard recitals of music and poetry.



But how was the Project organized and who was responsible for it? We found that there were several community groups working together, headed by the Community Council. There were the two Youth-Adult Associations, the Model Community Association, the Parent-Teachers' Association and the Barangay Association.

I had an interview with some of the teachers and organizers of the Project to find out how they had set about their task. They told me that it was an uphill struggle at the beginning, but that it was not long before even the *filosofos* were convinced of the value of the Project to themselves.

The first step was taken by the teachers. They called the community leaders together and told them what other communities in the province and in other provinces were doing to improve their communities and homes. After reading reports on these achievements in the *Philippine Educator* and *Pangasinan Educator*,<sup>1</sup> Bactad's community leaders decided that what was being done elsewhere could be done as well if not better in their own village. They made a survey of Bactad to find out its needs and to plan a way to meet them. It was decided that three projects should be undertaken to begin with: (a) the fencing of every yard in the village; (b) the building of simple but sanitary toilets; and (c) the construction of a drainage system under the kitchen of each house.

Committees were set up to take charge of each project; they were headed by adults but composed of people of all ages. The village teachers stood by for consultation. There were many problems to be solved. What was to be done, for instance, with vacant lots, or in cases where a family had neither the means nor the menfolk to do their fencing? The committees decide that jobs such as these were to be undertaken by groups of volunteers.

Practical demonstrations were arranged. People were invited to see fencing being done, toilets being constructed or septic tanks being installed under the kitchen—they went home determined to do these things for themselves.

The schoolchildren were taken by their teachers to see individual projects. Work in the classroom was related to these projects, as shown in the following outline of a lesson in Social Studies given by Mr. Segundino Obra on 7 November 1950.

### *Social Studies—Grades III-IV*

#### *Aim*

- (1) To encourage pupils to increase food production by raising poultry and growing vegetables.
- (2) To give them the opportunity of learning, by reading and observation, about projects undertaken by others and which they themselves could undertake.

#### *Guide Questions*

- (1) What have you done to make your home clean and beautiful? Why should you clean and beautify your yards and homes?
- (2) Do you eat eggs for breakfast? What should you do always to have an ample supply of eggs for your family? Have you seen Mrs. Enguito's duck project?

<sup>1</sup> Pangasinan—the province in which the village of Bactad is situated.

### *Field Trip*

- (1) The class visited Mrs. Enguito's duck project. They saw her fence, her clean hygienic duckhouse, the water pool she had made for the ducks, the number of eggs her ducks had laid a day.
- (2) They saw how Mrs. Enguito had canalized the water flowing outside her house into a pool for the ducks to swim in.

### *Discussion*

The following day, the class discussed the project and how they could set up a similar one in their own homes.

Adults too were taught to think for themselves. The leaders arranged discussion groups. They suggested to the participants examples of simple situations and encouraged them to formulate the relevant criteria. The adults, half of whom were illiterate, learnt to consider the practical consequences of their decisions—for example, cost, durability, strength and artistry were discussed in relation to building a fence. Reading and pictorial matter was distributed at meetings and always proved attractive. Participants were encouraged to visit projects, both those under way and those completed. The combination of discussion, documentation and observation was most effective.

### RESULTS

Village folk are used to contests of all kinds. It was decided to hold a contest among the people of the community to find out who had planned the best garden, toilet, poultry yard and drainage system, etc. Nominal cash prizes were given for the most deserving projects. The purpose of the prizes, which ranged from one to five pesos, was not to encourage competition but to impress upon the village folk the qualities on the basis of which the projects were graded, each one according to the simple criteria that had been set up by themselves at the beginning.

#### *Model Yard and Garden*

This award was given to a 70-year old man who till then had been none too keen to tend his yard. According to common agreement, he was to help fence a vacant lot adjoining his. At first he refused to do so, but later changed his mind when he was offered much-coveted seedlings to plant in both the vacant lot and his own. Hipolito Magsanoc fenced, ploughed and cultivated both yards and won the prize for this project.

#### *Model Home*

The basic criterion was self-sufficiency. The house belonged to Gregorio Estrada, a man of modest means. The yard was not big but there was enough room to grow vegetables for a family of seven with some to spare for sale. With the proceeds of the sale, Estrada bought school materials for his children. He also had a flower garden, a poultry house, a small piggery, an orchard, a compost pile, a sanitary toilet, a strong fence and a pergola at the gate. This was truly a good effort.

#### *Pagbabasaan*

The term refers to the stagnant pool that forms under the kitchens because all the household water is drained into it. The pool is a serious menace to



health and is also very unsightly. The community leaders aimed at encouraging every family to construct a sort of septic tank one metre from the spot where the water falls from the kitchen. A bamboo pipe carries the water to the tank. The award for this project went to José de los Reyes, whose *pagbabaan* was the driest, cleanest, most hygienic and best constructed in the village.

### *Toilet*

The prize was won by Mrs. Remedios Obra, wife of one of the teachers. Her toilet, made of bamboo and nipa, was clean, dry and odourless. It was disinfected daily with soap suds or ashes from the kitchen stove.

### *Home Garden*

Restituto Valiroso won the award for this project. He had planted his small lot with tomatoes, ampalaya, cabbages, pechay, camote and eggplant. Climbing vegetables were growing over a well-built fence. The family of eight not only had enough for their daily needs but could sell produce in order to be able to buy *bog-goong* (salted fish), salt, petroleum and school materials for the children.

### *Fence*

Teodorico Duzon won the prize for the strongest, neatest and best-looking bamboo fence. Always the sceptic, Duzon had proved his faith in the Community Improvement Project by wholeheartedly endorsing it.

### *Poultry and Pigs*

The judges had to go far out of Bactad to Timbogan to see Alejandro Mabilin's successful poultry and pig project. They found some 50 white leghorns that were fed on home-grown produce. The Mabilins also raised ducks and pigs. All the animals were clean and well-kept. The judges were very impressed by the fact that Mabilin had started breeding from a very small stock and that he did not have to buy feed for the animals.

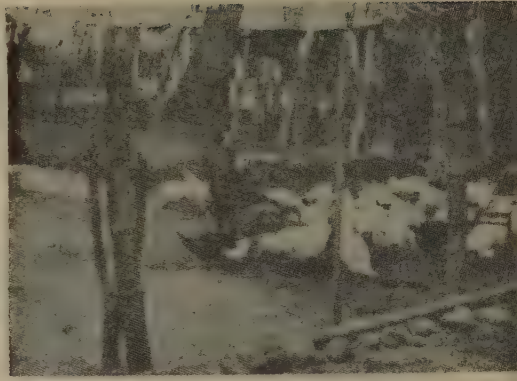
### *Interior Decoration*

The award went to Mrs. Ignacio Manuel. Her small, unpretentious house was beautifully clean. It was partitioned into a small bedroom, kitchen, dining and living room combined, and was provided with medicine cabinet, storeroom, closets and a veranda. The bamboo furniture was simple and inexpensive but tastefully arranged, comfortable and adequate. A few pictures on the walls added to the *décor*. Mrs. Manuel's income was average but her sense of decoration and skill was out of the ordinary.

### *Compost Pit*

Moises Valdes's compost pit was well-constructed and composed. It was enclosed by a bamboo fence at some distance from the house. All household, animal and garden refuse was dumped on to the pile. Moises Valdes used the compost for fertilizing his vegetable and flower gardens.

Above, Mrs. Enguito's ducks wallowing in the water from the canal in front of her house. Below is shown her son, Pablo Enguito, Jr., building a dam in order to cause the water to flow into the yard for the ducks.



### *Ducks*

The prize for raising ducks went to Mrs. Victoriana Enguito, who was quite an old hand at the job. She had some 50 female and 10 male ducks, a couple of turkeys, pigeons and pigs. Although she had never studied physics, Mrs. Enguito had brought water for her ducks into her yard from a small brook, by a system of locks and a tiny canal and had constructed an outlet for it at the back of the yard. Thanks to this project, she was able to support a big family of children and grandchildren.

These projects are described in order to show how families with modest means living in a village can, with intelligence, foresight and hard work, increase their food supply, have attractive and hygienic homes, and generally make life easier even without the modern conveniences of electric light, water systems and flush toilets. Much remains to be done, not the least of which is to make sure that the initial enthusiasm of the villagers does not die.

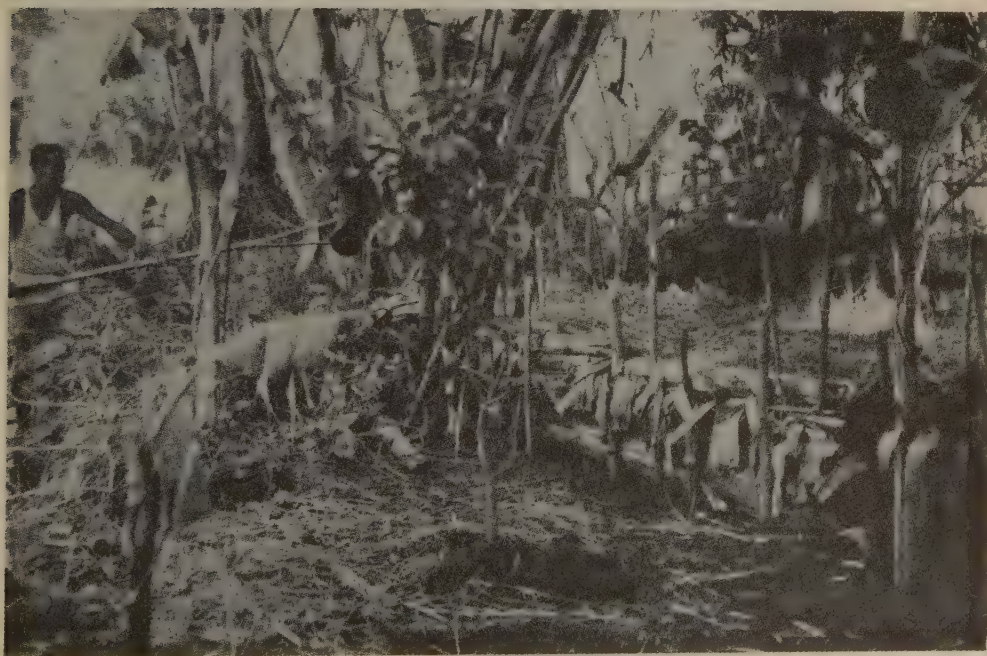
One thing struck me. Gambling had disappeared since the initiation of the Project, although the harvest was nearly over and the people had more money to spend than at any other time of the year.

I had many opportunities of talking to the people of Bactad of what people in other countries were doing. For instance, I told them that mushrooms could be bought all the year round in Paris, that they were grown in cellars. Why shouldn't they enjoy mushrooms throughout the year also? So a plan was made to grow mushrooms in Bactad. We constructed a plot in my sister's garden, using rice, straw and banana trunks—any amount of





Above is the picture o two pupils watering the school's mushroom plots; below, Mr. Guillermo Domaguig is shown watering his home mushroom plot.



which can be had in the village. When the neighbours saw us at work, they started plots of their own. Demonstration plots were constructed in the school-yard and the children went home to make plots for their families. In the end, Mr. Federico Piedad, Superintendent of Schools for the province, instructed his supervisors to start mushroom projects in their districts and enjoined the 4,000 teachers under him to follow the example of the teachers in Bactad.

One day I was very upset by the cries of a small child who had been bitten by a vicious dog. Dog bites are a daily occurrence in the Philippines. I discovered that in Urdaneta, a town of 36,000 inhabitants, there were in 1950 no less than 500 cases of dog bites. Many die of rabies each year. I suggested that all dogs be inoculated against rabies. There not being enough serum available, the next best thing was to muzzle the dogs in the daytime, since at night they are used as guards of the family. We therefore arranged a demonstration of how to make a muzzle and how to muzzle a dog.

The teachers and I had many occasions to exchange notes. Besides acquainting them with Unesco's work of promoting peace and international understanding, I told them about Switzerland's character education programme, Sweden's folk high schools, India and Pakistan's emphasis on spirituality, England's county colleges, Thailand's irrigation system and home industries, Burma's Village Improvement Scheme, Bombay's literacy campaign, the Rio Seminar on fundamental and adult education, the Frenchman who started an audio-visual scheme with 5,000 francs, the equivalent of less than 30 pesos, and many other things. I spoke of the School of Horology in Geneva where, in addition to skill in watchmaking, character training is a prerequisite for graduation and where, in fact, no one is allowed to graduate unless the faculty is unanimous in their verdict that the candidate's character is above reproach. I suggested that such a plan could be tried out in our schools in the Philippines.

Every minute of the time spent in Bactad was fruitful. I saw how the people of the village were learning to help themselves and I proposed to them further projects. What Bactad and the thousands of other small towns and villages in the under-developed countries of the world need is *practical educators* who are willing to roll up their sleeves and wade in the mud in order to guide the simple folk in carrying out everyday tasks in the best possible way. It is hoped that this account will suggest ways of helping those who are living in far away, isolated communities, similar to Bactad, to help themselves and to brighten their daily lives.



# THE ASSOCIATED PROJECTS SYSTEM OF UNESCO

by LLOYD H. HUGHES

At its Third Session the General Conference of Unesco authorized the Director-General to develop a system of Associated Projects and Agencies in fundamental and adult education. Following up this authorization the Director-General—in a circular letter, CL/426 of 4 October 1950, and the accompanying document, ED/81—announced to Member States the plans developed by the Secretariat for the creation of this system under resolution 1.2121 of Unesco's programme for 1951.

Through this system, the Secretariat proposed to link to Unesco important projects and agencies operating in fundamental or adult education, to promote the interchange of information about methods, techniques and materials, and to create a framework of field activities through which experiments designed to solve basic problems of fundamental and adult education might be carried out.

The Government of any Member State may propose projects or agencies to Unesco for inclusion in the system. Such projects or agencies, however, should have a clearly defined programme of field activities in a specific geographical area or locality. Agencies and organizations engaged in informational or co-ordination activities, which do not also sponsor field projects in such matters as the teaching of literacy, the preparation of educational materials, health education, agricultural extension, recreation, handicrafts, co-operatives, home economics, etc., are not acceptable for inclusion in this system. Projects proposed for association with Unesco should also have assured financial support, and should be engaged in activities of general interest, particularly to organizations and individuals outside the region in which they are located.

On the receipt of proposals of association from a Member State, the Department of Education reviews them in the light of the criteria listed in Section III of ED/81.

- (1) The significance of the enterprise as an example of fundamental or adult education and its interest or value outside the environment in which it immediately operates—especially to institutions and individuals working in Unesco's Member States.
- (2) The extent to which the organization, methods and materials developed in the project or programme can be generalized, or adapted to other areas outside the immediate environment.
- (3) The extent to which the problems involved are typical of the region in which the enterprise operates and the consequent value of the enterprise as a local 'pilot project' or as an influence for the extension of similar educational activity within the region.
- (4) The assurance that means will be available for the successful development of the programme over the necessary period of time.
- (5) The need for Unesco's services of information and technical assistance to the project or agency.

These criteria, and the limitations imposed by the budget and personnel available for servicing them, are the sole factors involved in the acceptance or rejection of proposals of association made to Unesco by Member States.

Unesco helps Associated Projects in three ways. Documentation on fundamental and adult education is made available to all by the Education Clearing

House. Any Associated Project may write to the Secretariat for information on specific problems concerning the methods and techniques of such education, and the Secretariat will answer such requests as are within its competence, or refer them to other organizations or agencies which possess the information desired. In addition, individual specialists or teams of up-to-three persons will, on request, be made available to selected projects to help develop programmes and activities, to conduct mutually desirable experiments, or to carry out an evaluation of a project or activity. The period of such assignments does not normally exceed six months, though in exceptional cases extensions of the period of service may be made.

It is planned from 1951 onward to concentrate the rather limited funds of Unesco's normal budget for fundamental education in the 'Associated Projects System' on promoting pioneer research which will develop and test new methods and media for education, and evaluate methods and media already developed. On the invitation of Member States, specialists in particular fields of fundamental education will be assigned to work with national and local experts in Associated Projects where the necessary conditions for successful research are available.

Research in 1952 will be specially related to the following subjects:

- (1) The methods of conducting literacy campaigns.
- (2) The use of vernacular and second languages in education.
- (3) The use of audio-visual aids.
- (4) The training of qualified fundamental education specialists.
- (5) The preparation of educational materials for adults who have recently learnt to read and write.
- (6) The role of the primary school in fundamental education.
- (7) An evaluation of a selected Associated Project.

Unesco pays the fees, travel and medical expenses of specialists assigned to work with Associated Projects, and also provides them with the necessary personal and technical equipment. The Member State receiving a field counsellor is expected to pay his *per diem* and local travel, and to provide him with office space, secretarial help and supplies and equipment available locally.

To date, 34 projects and agencies in 15 countries have been accepted for inclusion in the Associated Projects System out of a total of nearly 160 proposed by the Governments of 18 Member States. The complete list of projects so far accepted is shown in the table below:

| <i>Country</i>        | <i>Name of Project</i>   |
|-----------------------|--|
| 1. Australia          | Mekeo Rural Progress Society of Papua.   |
| 2. Belgium            | 1. Institut provincial d'éducation et des loisirs.<br>2. Centre culturel de la commune d'Anderlecht.<br>3. Centrale d'éducation ouvrière.                      |
| 3. Brazil             | Campanha de Educação de Adultos.   |
| 4. Ceylon             | Fundamental Education Project at Minneriya.  |
| 5. Colombia           | Viani Project.   |
| 6. Dominican Republic | 1. Escuelas de Emergencia.<br>2. Escuelas Nocturnas para Adultos.  |
| 7. Ecuador            | Servicio Ambulante Rural de Extension Cultural.  |
| 8. Egypt              | 1. Menouf Project.<br>2. Tanta Health Demonstration Project.   |
| 9. India              | 1. Bombay City Social Education Committee.<br>2. Delhi State Literacy Campaign.<br>3. Delhi State Rural College.<br>4. Madhya Pradesh Social Education Scheme. |



| <i>Country</i>          | <i>Name of Project</i>   |
|-------------------------|--|
| 10. Italy               | <ol style="list-style-type: none"> <li>1. Ente Nazionale Assistenza Lavoratori.</li> <li>2. Società Umanitaria.</li> <li>3. Unione Nazionale per la Lotta contro l'Analfabetismo.</li> </ol>   |
| 11. Mexico              | Ensayo Piloto de Educación Fundamental de Nayarit.   |
| 12. Philippine Republic | <ol style="list-style-type: none"> <li>1. National Federation of Parent-Teacher Associations.</li> <li>2. Iloilo Experiment in the Teaching of Vernacular Languages.</li> </ol>  |
| 13. South Africa        | Division of Soil Conservation and Extension, Department of Agriculture.  |
| 14. Sweden              | Folksuniversitetet.  |
| 15. United Kingdom      | <ol style="list-style-type: none"> <li>1. Mass Literacy Schemes in Southern Nigeria.</li> <li>2. Community Development Schemes in Eastern Nigeria.</li> <li>3. Mass Literacy Schemes in Northern Nigeria.</li> <li>4. Community Development Schemes in Northern Nigeria.</li> <li>5. Department of Extra-Mural Studies, University College, Ibadan, Nigeria.</li> <li>6. Mass Education Teams in the Gold Coast.</li> <li>7. Malemia Development Scheme in Nyasaland.</li> <li>8. Community Service Camps in Northern Rhodesia.</li> <li>9. Area Schools in Northern Rhodesia.</li> <li>10. Social Welfare Commission in Jamaica.</li> </ol> |

Through this system of Associated Projects and Agencies, Unesco proposes to create an effective instrument for the interchange of information, materials and methods between projects of fundamental and adult education in Member States and the Secretariat, and indirectly between projects in one Member State and another. The experience of many attempts shows that institutions, ideas, methods and philosophies of education can seldom be transplanted full-blown from one environment to another; yet with careful planning, which takes into consideration the social and traditional differences of the countries involved, new institutions and methods can often be successfully adapted to strikingly different environments. This possibility and this possibility alone leads us of the Secretariat to express great hopes for the future expansion of fundamental and adult education activities in backward regions of the world. If we did not believe in the potency of this cross-fertilization of ideas and the possibility of adapting institutions from one environment to another, the promise of the future for many people would be very dim.

We believe that the future can be better than the past, not just for some men, but for all men, if the factors retarding progress—ignorance, superstition, disease, hunger, wastage of natural resources, improvident agriculture—can be overcome. Overcoming these hindrances to progress is a big job which Unesco, in co-operation with the United Nations and its Specialized Agencies, hopes to carry out through the Associated Projects System and the world network of Regional Training and Production Centres authorized by the Sixth General Conference at its recent session in Paris.

The cross-fertilization of ideas here proposed will be made effective in this way. Some of the projects and agencies accepted for inclusion in the

Associated Projects System are suppliers or givers of ideas, methods, techniques and materials; others are not yet developed to the point where they can give information, but are in need of it. Information and documentation come from all Associated Projects to the Secretariat where it is studied, analysed, processed and then made available to other projects as needed. The methods, techniques and materials used by Mexico to overcome its illiteracy problem are made available by the Clearing House to projects in Pakistan, Burma and the Philippines which study the documentation received from Unesco and adapt it to their own needs. Information from these and other projects is sent to Mexico which in turn studies and adapts the data so received to its own needs and environment.

It is hoped that this interchange of information service, which is the most important aid that Unesco can, at present, give to all Associated Projects will be functioning soon on a basis of maximum efficiency. When it is, the experiences, methods, techniques and materials of fundamental and adult education of any particular Member State will be equally available to all.

*Paris, 21 July.*



# THREE VILLAGES ON THE MARCH THE NAYARIT PROJECT

by MARIO AGUILERA DORANTES

## FINDING THE WAY

ONE year elapsed before all the investigations necessary to the pilot project in Nayarit were completed. In August 1949, the general plan of work was outlined, and in September we started to recruit the teaching, administrative and technical staff who were to carry out the project.

It was no easy matter to begin practical work, even though the aims of the project had been clearly stated. Such first steps are always difficult, bringing as they do the early realization that one cannot achieve all the aims at once. We had to bear criticism from all sides because our influence was not sufficiently felt in the villages where we worked. Perhaps too, some of us lacked vision, or all the enthusiasm so necessary in work of this kind. We considered it advisable to revise our methods of approach, and start afresh. We felt, in fact, lost in the Valley. However, one thing was clear—we wanted to satisfy public opinion. We wished to find new ways of directing the efforts of our project workers, all the more so since they themselves confessed to failure.

At this time, the inhabitants of three villages, Amapa, Pantano Grande and Campo de los Limones decided to build their houses anew, and replace the old and ugly *jacales* (huts) by brick dwellings. The idea took shape as a community venture and the people then called on the project for help. This was indeed our opportunity to help the people rebuild the whole village, with proper sanitation, according to a definite plan.

In changing our technique we were recognizing what the earlier cultural missions had discovered: that the total force of a single community should be rallied for an all-out attack on the besetting problems—economic, social, cultural, educational—at one and the same time. Our project staff concentrated on the first two villages in turn, and a group of helpers from Rural Cultural Mission No. 19 went with their head to the third village.

## AMAPA

Amapa lies on the right bank of the Santiago River, 6 kms. south-west of Santiago Ixcuintla, the local capital, and on the main road that joins the capital to 'Playa de los Corchos' (Cork Beach). There are 724 inhabitants in Amapa, 373 men and 351 women. These constitute 153 families, of approximately five members each. There is a well-built school, run by a staff of four teachers. Eighty-five boys and 70 girls attend classes.

From 6 to 11 February we were busy drawing a plan of the village as it was, and another of the village to be. We carefully outlined parallel activities which should accompany the reconstruction: relations with the rural school, personal and public health, economic and home improvement, and recreation.

On the 12th we asked all the villagers to a meeting and laid before them suggestions for activities in the next three weeks. Our plans met with unanimous approval. It was decided that on the following day 40 men would join the project members and work with them. They would be replaced daily and in rotation by all the available men in Amapa.

*Removal of Huts.* On Monday, 13 February, work was started. The 40 men were divided between the different groups, and slowly the village began to take on a different look. An engineer led one group of workers, and prepared the laying out of the new streets. Behind them two other groups undertook the clearing of all obstacles. Seventy huts had to be removed because they stood in the way of the new streets, and removed they were . . . on the workers' shoulders. The men jokingly described the first group as a strong wind that causes houses to rock on the ground; the second group, the hurricane that destroys everything in its way.

Problems were created by this ruthless action. The 70 families thus dislodged did not leave their gardens without deep regret and many were greatly distressed at losing the plants they had tended for years. In advance we had planned to mobilize all our forces—the teachers, children, social workers, and even the five-year-old infants. All joined in helping the housewives move their belongings. Soon the women who cried were soothed by the goodwill shown by the children, carefully carrying pots and pans from one house to another, or dutifully helping in the kitchen of their new abodes. Thus the children contributed greatly to show the way to the adults, establishing good relations between those who had had to abandon their old homes and those who were willing to help.

Wells also had to be filled and closed, and new ones dug in different places. Fences were built round the new gardens. On one occasion, we had to criticize the selfishness of one of the men who, seeing that the fruit-tree in his garden would now become another man's property, simply destroyed it. This action was condemned by the community; and because people knew that they would be judged according to their willingness to co-operate with others, even the most reticent of them made efforts to prove themselves useful and unselfish. A sound atmosphere of friendliness was thus created.

*Furniture Making.* During their free time the men used to assemble in one particular spot. We chose this place to be the centre for demonstration classes in furniture making. We used palm-leaves and elm-wood (*guásima*). Soon the men joined in, listened to our instructions and started to work under the guidance of teachers.

In the afternoons, housewives whose children attended the kindergarten also came and started making furniture. In three weeks, furniture making had become a popular industry in Amapa. The kindergarten was equipped thanks to the efforts of these villagers.

*Social Work.* We had two social workers and a nurse with us. The three women were continuously on the move. The social workers helped the displaced families; in the afternoons they visited homes, talked to the housewives, taught them dressmaking and organized literacy classes. Three homes were selected for intensive social work, to demonstrate to the villagers what we meant by raising their standard of living. The nurse took care of the patients in the clinic we had set up. She also did a great deal of visiting, talking to the people on matters of hygiene and sanitation, and, for example, giving treatment for scorpion bites—a frequent occurrence, especially among the workers who removed the huts.

The mason started building the first model house according to plans, and gave the final touches to the building which had been chosen for conversion into a medical centre.

In the afternoons, the sports organizer took charge of the young people and led indoor games in the local casino, which was opened to all villagers.



*Education.* All the primary and adult classes were taken over by the project Director, with the help of the teachers and the woman kindergarten teacher. From the very first, a school assembly was held every day as an introduction to work. Our 'Guide to teachers' outlines the purpose of such meetings as follows: 'The assembly will last 10 to 15 minutes, and will serve for a general discussion of school matters, with a review of cleanliness and tidiness; there will be no blaming of individuals, but rather an attempt to stimulate hygienic practices by the whole group. A concluding song should put the children in the right frame of mind for work.'

During the first general assembly pupils were told what their parents and relatives would be doing for the project during the day. School matters such as punctuality were also discussed, and the children were asked to suggest ways of securing it.

Observation of the teachers at work led us to take an active part here, both to improve methods already in use and to suggest new ways of teaching. This was done by practical demonstration in the teachers' presence, when we took a group of pupils through a given unit of study. Afterwards the teachers met with us to discuss the methods in detail. We dealt particularly with the teaching of reading, writing and arithmetic in the first grade; writing, arithmetic and geometry in the second; reading, composition, spelling, arithmetic, geometry and social sciences in the third and fourth grades; physical education, music and drawing throughout the school.

A number of projects were developed to stimulate the children to further learning: study of the village re-settlement plan, drawing up of plans for the school, various out-of-school programmes such as economic activities and health campaigns. An excursion was planned to Santiago to visit the local printing press and newspaper, so that the school children could start a paper of their own. The editor of the Santiago paper was interviewed and he gave the children some good advice; this visit was particularly fruitful. Some days later the first school paper was put up on the board. Most of the articles dealt with the project and what the children thought of it. We also organized a drawing competition in which all the pupils took part, and tried to encourage the children's creative impulses by dramatizations of simple themes, all related to daily life. The third and fourth grades prepared a reading competition, to which all the students in the adult classes were invited. The theme of the competition was also related to the work that was being carried out.

*Adult Education.* In the adult classes (organized rather tentatively, as we had no experience), we tried to have as many activities as possible likely to interest the men and women we taught; a diversified programme seemed necessary to suit people of varied age, background and taste. Groups of illiterates were taught to read and write. Those who could already read were invited to come to the library, where we organized public commentaries on certain books. General lectures, sports and games, choral singing, palm weaving and furniture-making, dressmaking for the women and girls, film shows and concerts, were part of the broader programme.

As already stated, we rather tended to experiment in this field. We were trying to set up a reading programme for farm labourers. How were we to arouse their interest? By chance a book of episodes of the Mexican Revolution came into our hands. One story about General Francisco Villa showed how he taught himself to read, and described the type of book he preferred. Since General Villa was a self-made man, we thought he could show us the best way to interest our peasants. Villa loved historical books, works on economics, geography, mechanics, agriculture and those dealing with popular science.

Our plan for reading matter was inspired by his tastes, and we discovered that those of our farm labourers were not very different.

The project staff met early each morning to criticize the work accomplished the day before and to plan activities for the day to come. In the evening similar meetings were held jointly with the villagers.

After three weeks, work was completed. The streets in the village were straight and neat. Every family had a plot of land of 900 square metres. Land was reserved for a park, a market and a sports ground. All our plans for better hygiene, sanitation, home life and organized leisure had been carried out.

#### PANTANO GRANDE

Having finished our work at Amapa, the project personnel prepared to move to Pantano Grande. Only a few days before, the villagers of Pantano had asked us to tell them the best place to build a school. As there were no proper streets in the village, and plots of land were scattered rather erratically here and there, it was necessary to plan the village anew before building the school. For a long time, Pantano had asked to be included in the project, and we noticed how enthusiastic the inhabitants seemed to be at the thought of improving their village.

*Description.* Pantano is on the side of a hill called Las Viejas, 11 kms. from Santiago Ixcuintla, to which it is joined by a tarred road. There are 202 inhabitants, making up 46 families. The Pantano villager is a mixture of Indian and Spanish and resembles the *Mestizo* of the north—brown-skinned, with hard features and powerful frame. His extraordinary vitality shows itself in a capacity for work and a resistance to the hostile natural environment—the hot, wet climate, endemic malaria and a host of water-borne parasitic diseases; an inadequate diet, lacking in fruit and vegetables; poor arrangements for sanitation and hygiene. In this area heavy drinking has become a habit. The Pantano peasant is a realist; he is too much in contact with nature to be otherwise. His ways of thinking are concrete, not given to dreaming or to abstract theorizing. He prefers achievements to projects, doing to talking; his concepts are simple and his interests limited. He works on his plot of land and cares for his family.

The village is formed by a haphazard conglomeration of huts made of palm leaves and branches. Once part of a large estate, the village has now had 1,200 hectares of land added to it; 240 hectares are for cultivation and the remaining 960 for pasture. While 29 heads of families have plots of eight hectares, 10 men in the village are without land at all, as it has not yet been possible to give it to them. The land is tilled once a year, during the rainy season. When the dry season comes, the villagers make charcoal and cut wood, which they sell in Santiago. Of domestic animals, pigs, mules, donkeys and fowls are found, but the people have done nothing to improve breeds and even less to fight the diseases from which they suffer. A brick factory was established when it was decided to build the school. There are no canteens or cafés; one single shop provides the entire population with commodities.

We reached Pantano on 30 April. We spent one day settling down, organizing our camp. The first thing to do, before starting work, was to make a plan of the village in order to study the emplacement of the huts and the plots of land belonging to each family.

Our main objectives were: in general, to organize an intensive health education campaign; to lay out streets on a radial pattern; to dig new wells, and



deepen and safeguard the old; to construct public baths; to teach about the treatment of animal diseases and new methods for breeding hens; to teach the making of furniture from local materials. Other activities were planned for improving and dignifying home life and recreation. We hoped also to set up a kindergarten and to help the rural teachers to work more effectively.

We gave ourselves three weeks to set these plans on foot, with 30 men working full-time with us (eight hours a day). At a general meeting held with the villagers, it was agreed that all able-bodied men in Pantano would help us in rotation. Working hours were set from 7 a.m. to 3 p.m. every week-day.

We decided to stay three full weeks in Pantano. It was necessary to be in constant touch with the villagers so that they should fulfil their promise of helping us (experience in Amapa had shown that one could not always rely on promises); the very wide scope of the programme demanded contact between every staff member and every villager; and it was impossible to know beforehand what might be the right moment to leave the villagers to carry on by themselves.

The personnel was as follows: the Director-General of the project, who supervised the plan in its entirety; two engineers, two field assistants, a carpenter, a mason, two teachers of audio-visual methods, a social worker, a nurse, an organizer of recreational activities, a kindergarten supervisor, two handicraft teachers (for furniture-making), a film operator, and a group of young men and girls of different nationalities who had come to the Valley, sent by the Society of Friends in Philadelphia, with no other purpose but to serve the project, help the project members and the villagers, and thus encourage international understanding between the peoples of the world. When work started, all the villagers who had promised to come were present. Four peasants helped the engineer lay out the streets of the village; three worked with the mason on the well project, two others built the baths and latrines, and the rest were divided into two groups responsible for the removal of houses. The rest of the personnel were allotted special duties in the village.

Eight houses had to be removed from their original sites, because they stood in the middle of what was going to be the main square. The one that stood right in the centre belonged to the magistrate. As his house could not be moved, it was decided to demolish it. The magistrate himself, who was one of our most enthusiastic supporters, went round telling everybody jokingly that being the magistrate he could not complain to anybody! He was given temporary lodgings until his house was rebuilt on the new site. Nineteen houses altogether had to be demolished, and 39 were removed. Several families spent two or three nights under the trees; the constant presence of the project team, social activities during the afternoons and film shows at night, greatly helped in keeping up the morale of the people. At times a house was built at emergency speed—as in the case of a pregnant woman who notified us of this fact at the last moment and left us only a few hours to build her a new home.

The problems in this village were not very different from those in Amapa; we knew now that the important thing was never to lose touch with the villagers. That was the only way to avoid regrettable incidents. Slowly, day by day, we achieved all our plans and with every new achievement, the goodwill of the village people became more and more evident.

*Village Planning.* By the second week the streets had been laid out round a circle, which was the main centre of the village and had a radius of 35 metres. This radial planning is useful in that it lessens the effects of soil erosion. Seen from above the village is fan-shaped. Two main streets, meeting in the centre,

divide the village into four sectors. These streets are 10 metres wide, including the pavements on both sides of the street. The individual plots of land measured 600 square metres, except the school which had 400 square metres. The church, the market and the public administration buildings covered a surface of 1,200 square metres.

*Health Measures.* For health purposes we reconditioned one of the wells, deepened it and fitted a mechanical drawing system to avoid possible contamination of water by human touch. When the pail of water reached the brim of the well, it turned automatically and emptied itself. The village women were told how to use the well when they came to draw water. They were surprised at first, but soon expressed gratitude for this labour-saving device.

Smallpox had been virulent in the valley. We decided to inoculate all the villagers against it, and some 80 per cent of the inoculations were successful. The people were encouraged to build baths and latrines, and by degrees a vigorous health campaign got under way, stimulated by posters, film shows, etc.

*Animal Husbandry.* We also set about inoculating pigs and hens against prevailing diseases. We were told that previously deaths occurred daily among these animals. In the campaign the villagers—men and women alike—were taught how to inoculate their animals, and for record purposes, those immunized were marked. It happened that before we left Pantano several more animals died—in every case one that had not been inoculated—and this convinced the people of the value of treatment.

A number of New Hampshire hens were brought in and distributed to the villagers for breeding purposes, in order to improve the local variety.

*Home Life.* Furniture making became a popular industry which everyone learnt. The women in particular were glad to make articles for the kindergarten where their own children spent their days. The two handicraft teachers have remained in Pantano to complete the training of the villagers.

Housewives were taught dressmaking. Two layettes were prepared for women who had babies while we were in the village. The rebuilding of homes was an opportunity for making stone ovens, kitchen shelves and other amenities, and the children, even from the kindergarten, took an active share in this work. Each occasion when women and girls gathered was used for practical talks on child-care.

During our stay in Pantano, we were asked to help solve a delicate situation which had arisen when a young peasant decided to marry a girl against her parents' wishes. He had simply stolen the girl and naturally was having difficulties with her parents. We helped them to get married at the registrar's office in Santiago. Later the religious ceremony was celebrated in Pantano, when at last the parents agreed to sanction the marriage. This served as a pretext for a general festival, to which all the villagers were invited.

*Recreation.* A great number of sports were taught. When the sports ground was ready we organized baseball and softball matches. There were also athletic activities, such as throwing the discus, races, jumps, etc. In the evenings, we arranged film shows, plays, organized games, which provided the villagers with healthy pastimes.

*Schooling.* The kindergarten was built, the roof of *palapa* supported by two mango trees which happened to grow quite near to each other. The furniture



was provided and made by the villagers themselves. Our kindergarten expert trained a village girl, who had offered her services free, to take charge of the children; she has now become the kindergarten teacher.

The building of the rural school will take a few more months. The foundations are already laid, and the building materials are on the site, ready for use. In the meantime, a hut is used as a school-house.

The school sports ground is already being used. There are two courts, one for volley-ball and one for basket-ball. The temporary school is directed by a young Normal School student who wished to acquire experience in order to write her final thesis for her diploma in education. She and the local teacher work together to put into practice all the activities suggested by modern methods, winning the children's co-operation, and organizing courses in citizenship. They hold school assemblies, organize games, a puppet theatre, the cleaning of the school by the pupils, and encourage the care of animals.

#### CAMPO DE LOS LIMONES

This village is north-west of the town of Mexcaltitan. It is surrounded by marshes and communicates with the sea by the mouth of the Camichin. Santiago Ixcuintla is 25 kms. away. The road to it is fairly good, until Sentispac is reached, 18 kms. from the village. The remaining seven kms. are rather difficult, the road being extremely dusty in the summer and practically swamped in water during the rainy season. Communications are almost impossible for at least four months in the year. The only way of getting to the outside world then is by road to Sentispac, or through the marshes to neighbouring villages. Mexcaltitan can only be reached by water. Business relations between the village and the town are practically non-existent. For the last 15 years, the villagers have asked to be separated administratively from Mexcaltitan, but this petition has been ignored. It seems that the question may be reconsidered in the near future.

Campo de los Limones has sufficient land for cultivation: maize, tobacco and peas are grown and palm-trees abound. Coconut oil is collected by women and children, and sold at \$.90 a kilo. The hills nearby are covered with valuable trees (red cedar, etc.). Those woods are exploited by the Mexcaltitan administration with no proper supervision or plan.

There is an oyster co-operative, legally constituted with 23 members, fishermen who are also peasants. They fish the oysters with their hands, by diving into the water. The oysters, renowned for their quality, are sold in the neighbouring markets or to business firms sending lorries from as far afield as Guadalajara. Shrimps and fish are also sold. In the marshes, the *lisa*, a river fish, provides the staple food of the inhabitants of Campo de los Limones.

The village contains 286 people: there are 72 families, and 68 children of school age. Four houses only have tile roofs; the rest are huts. In dry weather the villagers go to neighbouring markets each week. There are four small shops in the village itself. On the whole food is abundant and good, with only occasional shortages of milk.

The villagers are all Catholics. They celebrate an annual feast in the honour of their patron, Our Lady of Refuge. Life in the village is peaceful and undisturbed. There are no gambling dens; although sometimes the men overdrink, they do not make a habit of it.

A committee of representatives administers the village. Justice is in the hands of an appointed magistrate, well-liked and respected. The village has no industry to speak of, except perhaps smoked *lisa* which is sold in wooden

boxes at the Santiago market. While the people are not poverty-stricken, they use their resources in a thriftless and disorganized fashion.

When the Cultural Mission arrived it found that the only school in the village was a remote, windowless hut, equipped with three tables, eight benches, and one very much worn blackboard. The mission had come at the request of the villagers, who wanted to have a new school. As a first step the whole village community assembled, and the request for a new school was discussed fully. A committee was formed to send a petition asking for help from the State authorities. Time passed, but nothing more was heard about this petition. At last the Chief of Public Works was contacted, and having been moved by the pressing demand from Campo de los Limones, he promised to use his influence so that a new school be built. The owner of a nearby brick factory agreed to supply all the materials needed. At last official permission and help arrived, and the school was built. It has two big class-rooms with sufficient light and air. However, the community did not want to stop there. The committee therefore continued to work. This time, the Government was not contacted; it was decided that since the project director was willing to help, this would be sufficient. Plans were made for the construction of an open air theatre, a well, public baths, sports grounds, and for the fencing of the school grounds. Everyone joined in the work—men, women and children. In 60 days everything was completed. Even the village had been changed, since some of the huts had to be removed from their original places, being too near the school. The people in the village became active: a youth club was formed, a first aid group and a choir organized. The school continues to be the centre of all activities in Campo de los Limones. Although it has been difficult to recruit teachers for it since nobody wants to come to such a remote village, the mission teachers have been able to replace them.

*Santiago Ixcuintla, Nayarit.*



## NOTES AND RECORDS

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### LIBRARIES IN ADULT AND FUNDAMENTAL EDUCATION

A book under this title, edited by Cyril O. Houle, has just been published by Unesco; 180 pages; illustrated; cost \$1.00 or 6s. or 300 French francs.

This volume, the fourth in a series of Public Library Manuals issued by Unesco to stimulate public library development, contains a selection of the working papers and reports of the Unesco Seminar on 'The Role of Libraries in Adult Education,' held at Malmoe, Sweden, in 1950. The first and last chapters, which give the overall picture of the meeting, were written by the Seminar Director and editor of the manual, Dr. Cyril O. Houle, Dean of University College, the University of Chicago. The working papers, prepared by experts in various parts of the world, and the reports which embody the group thinking of the 45 specialists from 20 countries who participated in the seminar, are presented under the themes explored at Malmoe: Library Adult Education Programmes, Audio-visual Methods and Techniques, Library Services in Under-Developed Regions.

The manual clearly shows the close relationship between library services and other educational services for adults. The problems discussed concern librarians, educators and government officials in all countries, whether their libraries are well developed or not. The Report of Group III, 'The Establishment of Library Services as an Aid to Adult Education in Under-Developed Regions,' will be of special interest and help to librarians and workers in fundamental education in regions where public libraries must be organized as an essential part of literacy campaigns and of general programmes for raising the living standards and educational level of the people.

### FOURTEENTH INTERNATIONAL CONFERENCE ON PUBLIC EDUCATION

This conference is sponsored jointly by Unesco and the International Bureau of Education, Geneva. It took place this year in Geneva from 12 to 21 July and brought together a group of senior educational officials—including Ministers and departmental heads—from some 48 countries. The main topics discussed were compulsory education and its prolongation, and the provision of social services (meals and clothing) to school children. On both topics the I.B.E. had prepared a comparative survey of conditions in the world today (published under the titles: *School Meals and Clothing*, price 3 Swiss francs, and *Compulsory Education and its Prolongation*, price 3 Swiss francs). As a result of discussion, the conference adopted two resolutions for placing before Ministries of Education and international bodies. The compulsory education resolution is a fairly long document; it stresses the need for drawing up an educational plan in each country, with both long-term and short-term (or annual) goals; this plan should be linked to economic and social development; care should be taken not to reduce the length of primary schooling or teacher-training below existing standards in order to secure speedier results; and in expanding systems of education, the work of the primary school and of adult education should be co-ordinated in a programme of fundamental education.

#### AFGHANISTAN

The Ministry of Education has established a Faculty of Education in the University of Kabul in order to meet the country's need for secondary teachers, inspectors and other administrators. The Unesco consultant to the Afghan Ministry of Education, Mr. Edmond Sidet, reports a steady growth in rural primary schooling—20 more schools have just been opened—and a programme for producing more modern textbooks.

#### BOLIVIA

Inspired by the report of the 1950 Educational Mission, the Government has passed a law for the promotion of fundamental education, and has also asked for assistance within the framework of the U.N. Technical Assistance programme for setting up a fundamental education demonstration and training centre for the Indian population in the region of Warisata.

#### BURMA

The Educational Mission sent by Unesco in December 1950 made an extensive tour in the five States which make up the Union of Burma, and at the end of March set to work on its report. This report has been submitted to the Government and is now being published by Unesco with official approval.

Two members of the Mission remain in Burma to work with their Burmese colleagues in putting into effect the more immediate recommendations of the report. The Government is giving priority to rural education—the training of teachers for primary schools and the expansion of mass education programmes through the adult educators trained by the Mass Education Council in Rangoon. One compulsory education area has been proclaimed near the capital, and here the financial and administrative problems arising from free compulsory schooling are to be studied experimentally.

#### CEYLON

A Government Fundamental Education Centre and Extension Area has been started in collaboration with Unesco and other U.N. Agencies in Minneriya. The director of the project is Mr. Spencer Hatch, and he brings to this fresh venture the principles and methods tried out in Martandam and Turialba. The centre is housed in a group of buildings put up during the war for aircraft training. The surrounding area contains 38 villages, typical of the poorest rural parts of Ceylon, which will serve as a practice field for the rural workers trained at the centre. Two essential points of Mr. Spencer Hatch's method are stressed in the planning of the project: self-help (the people themselves will decide what shall be done, and will make the programmes—the project staff will help them to strengthen their own organizations by giving expert advice); and an all-round programme (affecting agriculture, housing, health, literacy and cultural life).

#### MEXICO

The Regional Training and Production Centre for Fundamental Education was formally opened at Patzcuaro on 9 May. The first course comprises 52 students from nine countries: the purpose is to give them a practical and theoretical training which will enable them to take a leading part in the growing fundamental education movements in their own countries.



Designed to cover a nine-month period, the course has been planned as follows. For the first period—about a week—there was an interchange of experience, the students describing what had been done in fundamental education at home. Next came a two-week seminar to consider methods, techniques and materials in the light of the students' experience. The aim here was to arrive at a common understanding of what fundamental education means. The third phase (in progress at the time of writing) led the students out from the Centre to the surrounding communities which constitute the experimental area. Teams of students make surveys of the communities, paying particular attention to problems and needs.

Step four will be planning. In the light of surveys, the students will set up programmes of work, decide what materials (equipment, visual aids, printed matter, etc.) are needed, and set about making such equipment as is lacking.

Finally, the teams go back to the field to put their programmes into practice, testing out and modifying as they do so the materials and procedures they have devised.

Reports indicate that the Centre has got away to a good start with its first course, and a policy decision is now being taken about the duration of future courses. The initial plan of a one-year period (nine working months) was determined partly by the fact that students were already experienced educators and partly by budgetary restrictions. The case for a second-year course, more technical in nature, is at present being examined.

#### NIGERIA

Interesting data on adult education for the period up to March 1951 have been issued by the Education Department.

During the past year, 1,080 adult education centres operated, 2,671 classes were in progress, handled by 2,412 instructors. Student enrolment amounted to 65,990 (against 46,550 in 1949-1950), and expenditure by the Education Department was £8,227.

Particular attention is given in Nigeria to the production of literacy materials in vernacular languages, and the figures here are worth noting. Primers were issued in four main languages (Hausa, Yoruba, Efik, Ibo) and certain smaller languages. Of these, 135,801 copies were sold, against 94,799 the year before. General reading books (108 different titles) were published in the same languages: 103,801 copies sold, against 200,132 in 1949-1950. The apparent drop here is accounted for by stocks built up by booksellers. There is a net rise in the number of different titles published. Finally, the Department's figures for news sheets (an indispensable form of follow-up reading) are:

| <i>Language</i> | <i>Copies sold</i> | <i>Pages per issue</i> | <i>Selling price</i> | <i>Subsidy</i> |
|-----------------|--------------------|------------------------|----------------------|----------------|
| Hausa           | 260,000            | 4                      | ½d.                  | £540           |
| Tiv             | 36,000             | 6                      | 1d.                  | £150           |
| Ibo             | 20,000             | 12                     | 2d.                  | £120           |
| Yoruba (four)   | 40,000             | 4                      | ½d. and 1d.          | £140           |

#### PHILIPPINES

The following extracts are taken from Circular No. 3, issued 18 January 1951, by Benito Pangilinan, Director of the Philippine Bureau of Public Schools.

This head office directive is interesting as a sign of official recognition of—and leadership in—a movement that stems from the schools themselves, without having been imposed from above.

### *Suggested School-Community Activities*

- (1) Greater efforts should be exerted to have the students study local economic conditions, not solely or necessarily from books, but also by actual contacts and through participating experiences.
- (2) More time should be spent to have students analyse the main agricultural, commercial and industrial activities in their communities and to have them study ways and means of improving or increasing such activities and of recognizing their importance to community welfare.
- (3) There should be no abatement of the Bureau's efforts to increase food production by means of school and home gardens.
- (4) Efforts should be exerted to raise seasonal vegetables, not only for immediate consumption, but also for canning or preserving. This also applies to seasonal fruits.
- (5) In all agricultural schools, special attention should be devoted to the production of preserved meat products such as ham, bacon, sausage and canned meats.
- (6) Ways and means should be devised whereby ink, chalk, pencils, office paste, mucilage, peanut butter, catsup, pickles, candies, jellies, preserves, soap or other minor products may be made locally, thereby eliminating the present need of importing millions of pesos' worth of these and similar products. Many of the products were formerly produced in the schools and there is no question that this may be done again.
- (7) There should be increased effort in producing handicraft articles to eliminate the need of importing them from abroad. In pre-war days Japan exported to the Philippines thousands of pesos' worth of products made from Philippine abaca which could just as well have been fabricated locally.
- (8) A study should be made of the possibilities of home industry products which may be exported abroad. Unlike Japan, for instance, which is driven to the use of twisted paper for many of its export handicraft products, the Philippines is rich in raw materials for such purposes.
- (9) Supplementing our provincial and regional athletic meetings with provincial and regional agricultural, commercial and industrial fairs, whenever it is possible to do so.
- (10) Emphasis on community demonstrations in agriculture, home building, home-making and home industries.
- (11) *If* and *when* prizes are offered for accomplishments in the academic fields, provision should also be made for prizes for outstanding accomplishments in craftwork and agriculture.
- (12) School publications should devote more space to local and national economic conditions and achievements.
- (13) More emphasis should be given to the presentation of stories of men and women who have been successful in the commercial, agricultural and industrial world. The ambitions of young people are focused towards success, but if the examples of success they read or hear about are confined to the non-productive field, they would naturally bend their efforts exclusively in that direction.
- (14) Art or drawing classes should emphasize drawings and designs which are related to industry, textiles, commercial graphic arts, etc., and should not confine the art activities to two-dimensional projects.



- (15) It is not enough to read or hear about how things are done. Students should learn to do things not merely by classroom lectures or reference reading on how they are done, but by actually doing them.

#### THAILAND

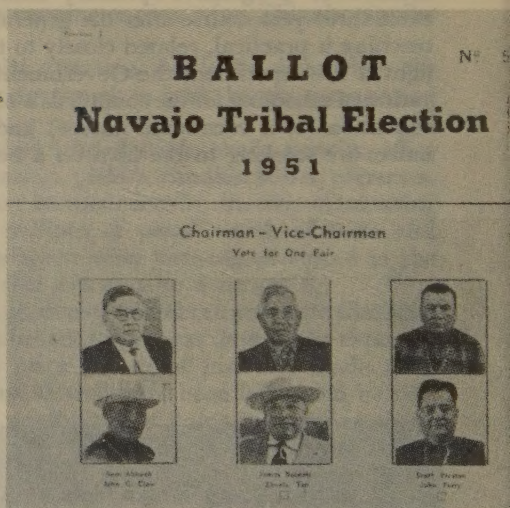
Within the framework of the Government's Ten-Year Plan of Educational Development, work in the experimental area of Chachoengsao is going forward rapidly. The staff comprises 16 Thai educators and two foreign specialists sent by Unesco. Three adult education centres have to be opened, and one of the first projects is a drive for better housing; a pamphlet put out by the head office describes in detail two plans for low-cost homes (about \$100 each) —one of which is shown below.

Other developments in the experimental area are also noteworthy. A number of 'progressive' primary schools are being set up, to provide an extra three-year course after the general elementary course of four years. The teaching is practical, related closely to the environment of each school. In the light of this experiment the Government is to consider the progressive prolongation of schooling for the country as a whole. Other projects embrace secondary education (of a vocational nature) and teacher training. A doctor and two nurses are working in the area on a health campaign for school children.

Farm house unit constructed on site at fair.



Hosteen Yazzie casts his ballot in a Navajo Tribal election.



#### UNITED STATES OF AMERICA

*Illiterates at the polls.* A note from Dr. Willard Beatty, of the U.S. Indian Service, describes an interesting election device adopted for the Navajo tribal elections, when the Navajo Council of 78 members is elected.

"The sample ballots will be particularly interesting to your group for this is the first really successful attempt that I know of to provide for intelligent voting by a non-literate people. This is not a 100 per cent successful job as it now stands, as you will see by the fact that we were not able to get pictures of all of the candidates. There are two reasons why we could not get the pictures. Some of the candidates objected to being photographed, because there is still a certain amount of superstition on the reservation which causes some of the men to feel that it is really rather dangerous to have your picture taken, in that it places the man who takes the picture in possession of some portions of your personality, which makes you subject to the operations of witchcraft. This is a rapidly disappearing point of view, but it nevertheless has not



completely gone. In the other cases it was just impossible in the time that was left after all of the petitions for candidacy had been filed to get in touch with everybody and have his picture taken.

'In this particular election, we had a higher proportion of eligible Navajos voting than was true of non-Indian whites in the last Federal election, which indicates, first of all, interest on the part of the Indians in their own self-government and, second, that we have apparently managed to devise a form of ballot which gives to the Indians a degree of confidence that they can at least express themselves with some prospect of understanding what it is they are talking about and of making their actual opinion effective. As I have heard this problem discussed in many areas where the problem of registering the civic opinion of illiterates is being faced, I felt that this indication of a possible solution might be exceedingly helpful to you.'

#### CONTRIBUTORS TO THIS ISSUE

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